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PENTECOST

THE OPENING OF
A NEW SCHOOL OF INSPIRATION
AND
BROTHERHOOD OF THE CHRIST LIFE

A PROPHETIC ANNOUNCEMENT
FROM THE SPIRIT

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and they are life.”

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PENTECOST

THE OPENING OF

A NEW SCHOOL OF INSPIRATION AND BROTHERHOOD OF THE CHRIST LIFE

A PROPHETIC ANNOUNCEMENT FROM THE SPIRIT

BY

DR. JOHN HAMLIN DEWEY

AUTHOR OF

"THE WAY, TRUTH AND LIFE," "PATHWAY OF THE SPIRIT," "THE
OPEN DOOR, OR THE SECRET OF JESUS," "THE DAWNING DAY,"
"THE GENESIS AND EXODUS OF THE HUMAN SPIRIT," "THE
NEW TESTAMENT OCCULTISM," ETC., ETC.

And when the day of Pentecost was fully come, they were all
with one accord in one place.

And suddenly there came a sound from heaven as of a rushing,
mighty wind, and it filled all the house where they were sitting.

And they were all filled with the Holy Ghost, and began to speak
with other tongues, as the Spirit gave them utterance.—ACTS, 2: 1, 2, 4.

NEW YORK

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1898



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TROW DIRECTORY
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NEW YORK

THE NEW SCHOOL OF INSPIRATION.

BASED

“ Upon the Foundation of the Apostles and Prophets, Jesus Christ
Himself being the Chief Corner Stone.”

THE distinct object of this school is to re-open to the world the Christ and Apostolic Life of divine illumination and mastery, and make good the Master's promise that his true followers everywhere should live the life and do the works he did, and even greater.

Specifically, it is to teach and practically apply the Master's Perfect Way of immediate spiritual emancipation and enlightenment, the full secret of which has been lost to the world since Apostolic times, save to a few misunderstood and persecuted Mystics, who alone have known its power and been its true conservators through the succeeding centuries.

The completeness of the regeneration and illumination which this way of the Christ secures, breaks at once and forever the thralldom and limitation of the sense life and consciousness, by the

immediate opening of the spiritual vision and the awakening of the higher spiritual consciousness, which brings to realization in personal experience the deific nature and supremacy of being as the child of God. The secret of this immediate realization is the one pearl of great price, which to possess is to possess all things.

Because of the misunderstanding and persecution, these Mystics privately held this mighty secret, patiently and hopefully waiting the full time of the world's receptivity, when its reopening should usher in the second coming of the Christ, not this time in corporeal embodiment to sit upon an earthly throne, but by the enthronement of the Christ-life in universal experience, uniting earth with heaven in a blended life of conscious communion and fellowship.

That wondrous time is now upon us and its inspired evangels are already called to herald the dawn of the glad new day. All departments of active life, political, social and religious, unconsciously conspire to prepare the way.

The tares and wheat of traditional error and gospel truth have grown together even to the harvest. The messengers are now in the field "to gather *first* the tares from the wheat and bind them in bundles to be burned,"—the work of a just and inspired criticism—then to gather the wheat into the

garner, as the true bread of life which cometh down from God out of heaven and giveth life—the new and more abundant life—to the world.

A DIVINE PROVISION.

The Christ and Apostolic life of divine inspiration, and spiritual mastery through it, the Christ himself affirmed to be the true and divinely intended life for men, and the way and means of its immediate universal realization opened by him was fully demonstrated in the Apostolic experience.

Whatever views men may hold of the exceptional nature and character of the Christ, the Apostles were confessedly men of like passions and frailties with ourselves; and what the Christ method did for them, it will with equal certainty do for all men, through the same recognition and co-operation.

But the Christ said of himself, "I am the way, the truth and the life." "He that believeth on me the works that I do shall he do also; and greater than these shall he do, because I go unto the Father." If he was not the exemplar of "the way, the truth and the life," possible to all men and designed by the Father to be actualized, essentially, in the personal experience of every one, then these words have no meaning for *us*. But if he was the sent of God,—and "he whom God hath sent,

speaketh the words of God,"—then these words were indeed spirit and life; that is, they were spoken in the Spirit and from the Life; and it is high time the world should be awakened to the momentous import of their mighty promise.

THE PRESSING NEED OF THE HOUR.

The only solution of the stupendous problems and difficulties which confront our time with peculiar emphasis is, immediate emancipation from the blinding bias and perverting spirit of self, the lusts of the flesh, greed of possession, unholy ambition and the limitations and standards of the sense-life, out of which spring all the mistakes, failures and disappointments, disease, insanity, crime and every evil that ever has or ever can afflict our race. This emancipation is possible only through regeneration, effected by the awakening and enthronement of the latent spiritual and deific life, with its law of spontaneous love and purity, brotherhood and service, mastery and achievement.

A moment's reflection on the constitution of man in its twofold aspect and relations, will make the above clearly obvious.

The animal nature, sense-life, and law of selfishness, which we hold in common with the animal world, is spontaneously active, and at first dominant in all men; while the inherent deific nature, spiritual life

and law of altruism or love, which we hold in common with the Father, is at first latent and potential only, in both the individual and the race, (as the oak is potential in the acorn,) and, as yet, but partially awakened and active in the most advanced.

The complete coming forth and enthronement of this higher nature in the organic and personal life, will bring the animal nature and self-seeking spirit into absolute subjection, and transmute all the organic conditions of soul and body into conformity and identification with the deific nature and its higher spiritual life, which thus comes to full organic embodiment and expression in the flesh, as prefigured in the coming forth of the oak from the acorn. This is the regeneration and spiritual birth referred to by the Master, without which, he affirmed, no man can see or enter into the kingdom of God. By the kingdom of God, was meant this realization in personal experience.

BIRTH AND RE-BIRTH.

“Marvel not that I said unto you ye must be born again.” Born of the flesh under the animal law of generation, we must be re-born, of the Spirit, under its law of re-generation before we can realize the freedom and supremacy of the spiritual nature in and over the organic and personal life. “That

which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

To effect this result in immediate experience, a purely deific influence or active energy of the spiritual life from above and beyond the soul, acting interiorly upon its latent spiritual nature, is an obvious necessity; just as the quickening energy from the sun is needed for the germination and birth of the oak from the acorn.* That such an agent exists for this purpose, called in the New Testament the Holy Ghost, and that under certain specific conditions it is available to all men, was demonstrated in the Apostolic experience.

THE HOLY GHOST.

The Holy Ghost is that specific influence or living spiritual energy which radiates directly and only from the active center and plane of realized deific being, and appeals to and acts upon the deific or spiritual nature in man, awakening it when latent and potential, and intensifying and augmenting it when active. The secret of its concentrated action and immediate marvelous result in that wonderful experience at Pentecost, lay in the mental attitude of the waiting disciples toward their ascended Master and his all-potent impersonal

* See *Regeneration*, Inner Light Series, No. 2.

spiritual ministry from the inner and higher world through this power.*

It is a significant fact, that while the avowed work of the Christ was to "baptize" his followers "with the Holy Ghost and with fire," he did not begin that work, even with his first disciples, until after his ascension, where, in a strictly impersonal position and relation, he should be of equal access to all men. "For the Holy Ghost was not yet given, because that Jesus was not yet glorified." This glorification was realized in his victory over death, and final resurrection out of all earthly conditions, through a triumphant translation and enthronement in the purely deific life of the Father, and an absolutely impersonal spiritual ministry to men.

THE PERPETUAL CHRIST MINISTRY.

To have any adequate conception or true understanding of this sublime reality, we must remember that the inner and indestructible soul-world, in which all who have ever lived on earth are still living and active, is as near and as vitally related to this world, as are our souls to our bodies; and that we in turn, by virtue of our indestructible inner soul-organism or spiritual body, hold practically the same organic relation to that inner and higher

* See *Signs Which Follow*, Inner Light Series, No. 5.

world that we do to the outward world through the physical body. Hence, also, whether recognized or not, the sub-conscious life is in as vital touch with the active influences of the inner world, as is the conscious life with the outer world; so that our mental and moral states are influenced for good or ill by the one, as truly as are our physical conditions by the other.

The inner soul organism also has its higher psychic and spiritual senses, which correspond with, while they vastly transcend those of the physical body. The psychic sense forms the medium of personal communication between souls in that higher world, while the higher spiritual sense opens to impersonal communion and fellowship with the inmost and deific sphere of the divine and heavenly.

As these inner and higher senses are organic functions of the soul, the same in the body as out, their present awakening and activity will bring the same experience while in the body. We shall then not only realize and enjoy conscious communion and fellowship with the Father and the beatific life of heaven—the central deific or Christ sphere—while yet on earth, but also hold free intercourse—without mediumship—with the departed in all spheres, and with each other independent of the physical senses, regardless of distance.

This vital inter-relationship and inter-acting influence between the two worlds, was practically demonstrated in the Christ life, and subsequently by that vital reunion and conscious fellowship of the Apostles with their departed and ascended Master, and his direct spiritual ministry to them at and after Pentecost. Abundant confirmation of this vital truth is found, also, in the accordant experience and testimony of the seers and prophets of all time.

THE MANY MANSIONS.

That inner world and permanent home of all earth's departed, is the Father's house of many mansions, or gradations of states and spheres of being, embracing the darkened and depraved, as well as the more exalted and pure. But as laying off the physical body does not change the character or moral status of the man, each in that world inevitably gravitates to his own appropriate sphere—the society and fellowship of his own kind. The separation of the sheep from the goats is by no arbitrary fiat, but by the spontaneous operation of the just and beneficent law of the fitness of things.

From these active centers of darkened and perverted life in the soul world, as well as from the higher centers of the pure and good, continually proceed corresponding radiations of a silent, oc-

cult influence, to which all of like tendency and desire in the body, most readily respond.

It will thus be seen that each soul, whether consciously or unconsciously, opens itself to the active vibrations or influence proceeding from that specific center and sphere of life in the soul world, which corresponds with its own dominant mental states and desires, by which these become intensified and confirmed. This is the law of inter-soul relationship and influence on the psychic plane. Hence, by the ability we have to determine *what* our dominant mental states and desires shall be, it is in our power, through an understanding and intelligent application of this law, to close ourselves against, and open ourselves to any sphere of life and influence in that world that we choose.*

TRANSFERENCE OF STATES.

The fact of the transfer of mental and spiritual states, and the law of this transference, by which the active states of one soul awaken, by vibration, their correspondence in other souls who become sympathetic and receptive thereto, is now beginning to be quite generally recognized and measurably understood. This applies to the relationship between those in the two worlds, as truly as between those who are in this world.

* See *Seer and Master*, Inner Light Series, No. 3.

Remember that the inner and outer worlds are in vital touch, and that there is no separation between kindred souls by death, except to the consciousness of those whose thoughts and desires are submerged in self and sense. The awakening of the Christ life emancipates the soul and lifts it at once out of these limitations, by opening its vision and consciousness to all the higher planes of its relationship.

Now, while in that world there are infinite gradations of states and planes of existence, from earth-bound spirits up, (all under the law of evolution,) there is, O blessed truth! within, above and embracing all, a central deific sphere of unutterable perfection, beauty and splendor, where, in deific freedom and power, and in ineffable joy and gladness, are gathered the vast and mighty hosts of the arisen, regenerate and glorified humanity, at the head and center of which is the Mighty One, the conqueror of death and hell, the Christ of God and Elder Brother of his race. These exalted beings, "spirits of just men made perfect," the true Illuminati, Masters all, Sons of God and Brothers of Christ, are one with him, and go forth in his name in a divinely organized and unceasing ministry of love and redemptive service to their race, both in and out of the body. Under this law of inter-soul communion and transference of mental and spir-

itual states, all who really desire to live the life, may thus spiritually open themselves to and become consciously united, while in the body, with that Christ center and sphere of realized deific being, by which the most exalted states of that heavenly life will be translated into earthly experience, and society on earth be made one with that of heaven. Such, like the Apostles of old, will become identified with the active ministry of heaven, to men, and made living witnesses of the Christ life and power, because the full inspiration and power of that life and ministry will rest upon them and be expressed in and through them.

HOW EFFECTED.

This awakening in the soul, on earth, of those states of consciousness and realization of power active at that deific center and Christ plane of beatific being and loving service, is effected by the specific influence or vibrations of the free spiritual energy, perpetually radiating and descending therefrom, and penetrating all who truly open themselves to it, which constitutes the baptism of the Holy Ghost.

These vibrating waves of spiritual energy, as the radiant force of a higher organic life proceeding from that supreme center of realized being, necessarily transmit the love and sympathy, wisdom and

power of highest heaven, into the life of all who receive its holy baptism. All may have this baptism, by opening themselves to it through supreme desire to be in conscious oneness with the life from which it proceeds. No one, however, really opens himself to that holy spiritual influence and its transforming power, who does not desire above all else to be one with the life of heaven and governed absolutely by its law. The life and law of brotherhood and service, seeks not to be ministered unto but to minister and to give its own life and service for the advancement of others, and to find its own good in such advancement. Neither can one be an effectual helper, or open the way to others, who is not himself in the way, and governed by this law; who has not had the baptism of the Holy Ghost and is not under its inspiration and power.

NOT A DIVINE PERSON.

The Holy Ghost of the New Testament promise, and of the Pentecostal experience, was nothing but this direct impersonal influence and living energy radiating from the active sphere and deific plane of the Christ life and ministry, focussed and concentrated upon the waiting disciples at that time, by their united intensity of desire for spiritual reunion and conscious fellowship with their ascended and still living Master. That this was true, is clearly

seen by its operation at Pentecost, and Peter's explanation of it in Acts, 2:16, 17, 32, 33. We are not baptized into a person, nor can a person be poured out upon all flesh, nor shed forth on a few at the hands of another person, as by the ascended Christ at Pentecost, nor be imparted by the laying on of hands, as by the Apostles, after Pentecost. Acts 8:17, 18; Eph. 2:6.

After that full baptism and complete union with the Christ heaven, the power of the Holy Ghost remained with them, by which they were enabled to instantaneously heal all manner of sickness and disease, and even impart the Holy Ghost by the laying on of hands; and thus effect the immediate opening of the higher planes of consciousness in others, and bring into activity their true spiritual gifts. This Apostolic experience is a complete object lesson and perfect example for all who have eyes to see.

A NEW AND HIGHER CYCLE OF LIFE OPENED TO MEN.

The thought of a new and higher order of organic life, to be opened and brought to fruition in the universal experience of the race, by the awakening and enthronement of the latent deific nature under the higher spiritual ministry of the Christ from heaven, has not been grasped nor taught

by any church called Christian, since Apostolic days.

The early fathers, biased by the supposition that the Christ and Apostolic experience was necessarily miraculous and exceptional, could not see, as the Master taught, that it was but the normal and legitimate result of the awakening and enthronement of the deific nature, through a quickening touch of a higher spiritual life and power, free to all who recognize and seek it, and that this deific nature and possibility is inherent in all men.

So the Christ ideal of a perfect life of divine illumination and mastery, as possible of realization by all men here and now, has never dominated the minds of any considerable body of seekers after the spiritual life. This accounts for the meager, partial and fragmentary results in practical experience. No man, under the best conditions, will rise above the level of his own ideal. "According to thy *faith* it shall be done unto thee," is the law of the higher realization.

Nevertheless, the new and higher deific life was opened and first brought to *complete* organic embodiment and expression in the experience of Jesus, which made him the Christ, and, after his translation and enthronement in the impersonal life of the Spirit, he became the supreme center of its mediation to his race. From the hour of his

apotheosis, the active influence radiating from his center of conscious deific being as a brother of men, has continuously permeated the life of his race. This, together with the ideal excellence planted in the thought of the world by the story of his life, became the leaven which, under the sleepless and unceasing ministry of heaven in his name, has marvelously quickened and spiritually exalted the race life, and is destined to leaven the entire body.

The Master's own prophetic parable of the leaven which "a woman took and hid in three measures of meal, till the whole was leavened," is being literally fulfilled. The three measures of meal typify the threefold nature of man—religious, intellectual and social. The first effect of the Christ leaven, under the truly inspired Apostolic ministry and that which followed, though less inspired, was a widespread quickening of the religious life of man, in a Renaissance of faith. The general carnality and spiritual blindness of that time, however, prevented a full intellectual enlightenment, and the result was, largely, a blind faith, with a fanatical zeal and missionary spirit which culminated in a permanent proselyting propaganda of superstitious beliefs in the name of Christ, but based upon an entire misapprehension of his original gospel.

Thus was planted and extended the historic

church with its sacerdotal orders, ecclesiastical authority and dogmatic theology, which by the sixteenth century had brought all Europe under its despotic sway. Then followed, as a reaction from the dogmatic oppression of superstitious beliefs, a quickening of the intellectual life in a Renaissance of an awakened and emancipated mentality, which gave birth to our modern world of invention, reformation, and scientific research and discovery, resulting in a universal intellectual activity and enlightenment. From this has come, in turn, in our time, a quickening of the social life in a final Renaissance of social regeneration and reconstruction on the basis of a divine compassion and distributive justice, which, in good time, will surely bring the kingdom of God and the doing of His will in human life and society on earth as it is in heaven. The living, perpetual inspiration of the ceaseless Christ ministry is in and behind it all. We are truly in the birth-pangs of this last Renaissance, which will bring to fruition the completing work of the Christ leaven in the regeneration of the race life.

As the awakened intellectual activity of the sixteenth century emancipated the mind and broke the power of superstition, and brought the world to the final sifting time of separating truth from error which is now upon us, so will the present awakened

social life break the power of usurpation and despotic tyranny, and emancipate from every form of monopoly, robbery, violence and oppression, and the law of heaven become the law of earth by the enthronement of the Christ life in universal experience.

SIGNS OF THE TIMES.

Let all who can read the signs of the times, and can see the fatal mistake of the church fathers, and the utter insufficiency of the church scheme and its theologic method for bringing the realization of the Christ promise, turn to the study and application of the one supreme and perfect object lesson of history, in the Apostolic experience.

A full return to the Master's Perfect Way, and the divine potency of his living and direct spiritual ministry from the inner world, at this time, will open to our age a new Pentecost, and a new Apostolic ministry, mightier in spiritual revelation and power than that which was opened at Jerusalem, sublime as that was.

The same divine purpose, superintending providence and living perpetual ministry of heaven which, led by the great Captain, opened and sustained the primitive Apostolic ministry, through the perfect co-operation of the Apostles, has never turned from that purpose, nor ceased from that blessed ministry to men. And while there have

been but partial reproductions of the Apostolic baptism of the Spirit and its power in any subsequent age of the Christian church, because of its departure from the true Apostolic attitude and example, the constant influence of that ever vigilant and ceaseless ministry has, like the leaven hidden but working in the three measures of meal, quickened and advanced the spiritual but yet largely subconscious life of the race, and made the development of our modern world not only possible, but inevitable.

WILL SHOW YOU THINGS TO COME.

This inner, spiritual Christ leaven and ministry, has brought the world, in spite of the surface appearance to the contrary, very near to the conscious awakening and resurrection of its spiritual life in vast numbers of men, through the reactive influence of which, on the masses, there will be a universal opening of the inner vision to the soul world. This will be the great unveiling of the moral states and secret life of men, both in the body and the spheres beyond, to which Scripture prophecy has so long pointed as the resurrection (uncovering) day and general judgment. This is to be the revealing time to which the Master prophetically referred as his second coming "in the clouds of heaven with power and great glory and

the holy angels with him." The clouds of heaven, in the spiritual sense, are the mists and fogs of the sense life, and are the only barriers to the vision of the inner world, which in the true spiritual life in the body should and will be as normally open and clear, as is the external vision of the outer world.

The power and glory of the active presence of the Christ and the angels of God—the mighty Brotherhood of Masters which attend him—will speedily disperse this blinding mist of sense, and all eyes shall see the radiant glory of the shining host, as well as the moral darkness of those who have not yet sought the "washing of regeneration and renewing of the Holy Ghost."

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself: And hath given him authority to execute judgment also; because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth: they that have done good, unto the resurrection (unveiling) of life: and they that have done evil unto the resurrection (unveiling) of condemnation." Jno. 5:25-29.

The time is at hand and the new School of Apostolic Inspiration is needed on the earthly side for the re-opening and descent of the heavens in the new and mightier Pentecost which is to usher in the long looked for day of universal emancipation, enlightenment, and brotherhood.

From this Pentecostal baptism will come forth the New Age Apostles endowed with the invincible power of a Christ illumined ministry, to establish a working brotherhood of the Christ life, which will speedily draw all men into its glad and blessed fellowship. As this ministry will go forth in the name and spirit of the great Captain who "came not to be ministered unto but to minister," and establish a universal brotherhood of the impersonal life, it can have no personal leadership nor priestly orders. The spirit which seeks personal exaltation, leadership and oracular authority is anti-christ.

"Call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters: for one is your Master even Christ, and all ye are brethren. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased: and he that humbleth himself shall be exalted." Matt. 23:7-12.

The work of the new Apostolic ministry will be,

first : to fearlessly proclaim the Christ promise of immediate spiritual emancipation and deific mastery of being to all who fully recognize and co-operate with the living ministry of heaven. Second : to teach the law and conditions of this co-operation and immediate realization, and thereby awaken the requisite faith and desire.

The capacity for this co-operation and for the realization it secures is inherent, but the awakening of a vital faith and supreme desire is necessary to secure the perfect and effectual co-operation. To do this is the specific work of the true Apostolic preacher and teacher. In order to awaken this faith and desire in others, the Apostle must himself be the living demonstration or example of the gospel he proclaims.

The grain of wheat encased in an Egyptian mummy remains, it is said, unchanged for centuries, while holding latent and potential its inherent capacity for giving birth to a new and productive stalk of wheat ; but taken from that environment and planted in the earth, the transformation is at once effected, and a new organism of unfolding and productive life is started on its cycle of career.

All men, however densely encased in self and slavishly held to the spiritual darkness and limitations of the sense-life have, as prefigured in the wheat, the inherent capacity of giving birth to the

higher deific order of embodied life. This latent deific nature will be brought to birth in everyone who comes into true relations with the active Christ life in its blessed ministry; they thus become speedily transformed and lifted into conscious fellowship with the royal order of the Sons of God and Brothers of Christ. To secure this result is the sublime aim and specific work of the New School of Apostolic Inspiration.*

The coming Pentecost and Apostolic ministry which is to usher in the true spiritual era of universal emancipation, cleansing and enlightenment, opening earth to heaven and bringing the permanent descent of heaven to earth, will be characterized by an awakening power, healing energy and contagion of love and brotherhood, that cannot be resisted and will not be quenched till victory is won, and "God's saving health is known among all nations": for "nations shall be born in a day": He hath seen the travail of his soul and shall be satisfied.

* This school is now open at 117 West 84th Street, New York City. See Appendix.

APPENDIX.

A PROPHETIC vision of the School of Inspiration announced in the preceding pages was opened to the writer in 1875 ; but in seeking to enlist interest and co-operation, it was found that the various forms of educational and traditional bias, at that time prevented the grasping of the ideal presented and the real nature of the method of realization it involved.

The propaganda of the various new cults with which our age is rife, has, however, greatly helped to break the power of tradition, and, in some degree, open the mind of our age to the stupendous possibilities of the human soul even in its earthly embodiment, as taught by the Christ and demonstrated in his own experience, and to a marvelous degree by his immediate followers.

Our own books were written to help on and prepare the way for the final, complete reproduction of the Christ and Apostolic Ideal, Method, Inspiration and Experience. Three times has this prophetic vision of the school and its specific work been given, and each time with deeper intensity of light and assuring impressiveness. So in each succeeding book we have sought to make more clear and impressive this immediate, sublime possibility to the awakened, seeking, yearning mind of our restless age.

The Inner Light Series and the companion pamphlets were especially written to prepare the way for the immediate opening of this School of Inspiration and its Pentecostal method.

For several years, also, class lectures have been given

and Groups formed to bring more especially and practically into the mind and thought of our age the true Christ and Apostolic ideal and method, and thus prepare the way for their final complete acceptance and results which none of the cults above-referred to have accomplished.

The recent interior revelation and experience above referred to, have made clear and emphatic the specific conditions involved in the complete reproduction of the Pentecostal method under the changed conditions of our modern life, and that the time is ripe for the full opening of the work. It was this which prompted the writing of this booklet as an announcement and introduction to it.

As suggested in footnote on preceding page, the school is now open for class and private instruction under Dr. Dewey's personal direction, at 117 West 84th Street, New York City.

The school has two departments, preparatory and experimental. The first is needed to secure the proper attitude of mind and will for the Pentecostal experience of the higher Group service. The second (Group service) inducts the student, through interior exercises, into those conditions which secure the baptism of the Holy Ghost with its permanent inspiration and Gifts of the Spirit. This effects the normal opening of the inner and higher planes of consciousness, brings the seeker into direct communion and fellowship with the mighty Brotherhood of the Christ life and endues him with its power of Apostolic ministry and service.

CORRESPONDENCE TEACHING.

Next to the help of personal association, is personal communication and instruction by correspondence. For the benefit of those who cannot visit him personally, Dr.

Dewey has, from a very large correspondence of this character, condensed and arranged a thorough course of Lesson Lectures, which he has named :

THE SEVEN STEPS OF MYSTIC SCIENCE.

These lessons are made extremely practical by the personal element entering into their preparation, based as they are upon actual correspondence with a large circle of students, and answering the representative questions of all classes.

Accompanying these Correspondence Lessons is a specially prepared volume entitled

THE MYSTIC KEY,

giving a lucid exposition of the higher soul-powers of Seership and Occult Mastery, and of the laws and principles involved in their normal development and exercise, with a practical application of the same to immediate realization. To this is added an Appendix of 100 pages, containing a condensed presentation of the specific teaching and experiences of some of the great representative Mystics, ancient and modern, with their "science of contemplation" and "attainment of the Beatific vision," etc., the cream of a whole library of Mystic and Occult lore, worth, in itself, to the earnest seeker, many times the price of the book and lessons.

Students taking the course are brought into direct spiritual relations with the author, and receive with THE MYSTIC KEY and lessons, special instruction for the study. Price for the course, \$15.00. For special questions concerning the lessons, address, with stamp, the Secretary,

E. L. C. DEWEY, 117 West 84th Street, New York.

APPRECIATIVE WORDS OF STUDENTS.

Accept this letter in love and great appreciation of the Lessons and Mystic Key received some time since. I have and do now study them with an earnest and grateful heart; have many times over and over offered my most humble thanks to our Father in heaven for his revelation of himself through you to us. If human language could convey my full appreciation of the measureless living truths I would endeavor to convey the same in this letter to you, but it is impossible.

MRS. J. M. W.

SNYDER, TEX.

It would be impossible to tell you how much satisfaction I am getting out of these lessons. I wrote you that I have not much time for study; still there are lovely woods where I can steal away and be all alone at times. Last summer I had "The Pathway of the Spirit" and "The Open Door" for my constant companions. Those with the other books of Dr. Dewey's that I have read have been a grand preparation for these lessons. . . .

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ROCHESTER, N. Y.

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